passionate longing for spiritual knowledge, Yaiina discloses to him the secret asked for and several other truths that form the subject matter of chapters II to VI of this Upanishad.

Chapter II.

This deals with the distinction between the good and the pleasant and the nature of the soul.

" 1. Yama said : The good is one thing and the pleasant another. These two, having different objects, bind man. It is well with him who accepts the good out of these two ; but he who accepts the pleasant misses the real object of life."

I reproduce below Tattwabhushan's interesting exposition of this verse :

c< Yama, having tried Nachiketa's fitness for such instruction by offering him various temptations, at last accepted him as his disciple. The first lesson taught by him is the distinction between the good and the pleasant. People in their state of ignorance regard the whole world as a not-self. The world appears to them as an assemblage of finite objects. Many of these objects seem attractive as means of sensuous enjoyment. *Prey ah* means seeking objects as mere means of pleasure. In the lower stages of life, people inevitably follow the path of *prey ah,* but there is in man something higher than *prey ah.* There is a motive to action other than mere likes and dislikes, other than the desire of enjoying pleasure and avoiding pain; what is true/ what is great, what is proper, whether it be pleasant or painful, is to be followed,—this is that motive, this is the path of the good. As long as man is predominantly under the sway of the pleasant, as long as the sense of the good is not strong in him, as long as he is unable to give up the pleasant for the sake of the good,

it is fruitless to attempt
to teach him any higher truth or religion.
The way of the pleasant
is the way of ignorance, whereas that of the
good is the way of know-
ledge. The way of the pleasant is the way of
untruth, whereas that
of the good is the way of truth. The way of
the pleasant is the way
of apparent happiness, whereas that of the
good is the way of duty
irrespective of pleasure and pain. The way of
the pleasant yields
only ' *alp a ',* the finite, whereas the way of the good brings '
Bhuman |
the Infinite, before us ".

To the learned Pandit's above exposition, I may add